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172 3. Near the village Slawo on the road that leads out of the Russian settlement into the Gilyak settlement of the same name the inhabitants found a stone ax which they handed over to the superintendent of the property, E.K. Bezais. 4. Close to the Russian village Ado-Tym on a hillock (according to Gilyak information).

174 As proof that the unknown tribe of the Tonchi actually lived on Sakhalin some time ago and should not be mistaken for the Ainu tribes I mention the following:

It is taken for an absolutely established fact that the Ainu at a time populated all the Japanese islands, but then were pushed north by the ever growing number of Japanese, mostly to the Island of Sakhalin. It is improbable that in their migration to the north the Ainu came into regions that had never been inhabited by people before. Still less probable is the assumption that the Ainu, without being harassed by anybody, of their own free will had occupied simultaneously two such disparate regions as the hot, luxuriant Japan and the dark, gloomy, and cold Sakhalin. On the contrary, in spite of the firm assertion of the Ainu that they had come to Sakhalin from Hokkaido which had formerly been inhabited by them, many circumstances prove that the immigration of the Ainu from southern countries into the severe northern district of Sakhalin must have taken place [194] not so long ago. The language of the Ainu, like the Japanese, is rich in vowels which are pronounced clearly and distinctly and communicate to the language a melodious sound. This is typical and characterizes the languages of all the southern people who are not only very receptive to outward impressions but who also try to express [291] their sentiments vividly. Further proof of the southern origin of the Ainu is their national costume. A long gown open on breast and neck with wide, short sleeves indicates that the frosts and cold winds of [177] Sakhalin were unknown to the ancestors of the Ainu. The Gilyak told me one of their legends that relates how greatly astonished their people were at the lack of trousers in the dress of the Ainu when they first met them, and that this piece of clothing was only later taken over by the hairy Southerners, who thereby tried to imitate the Gilyak.

177 Everything connected with the use of sleds, which is completely • 493 unknown to the Ainu on Hokkaido, was taken over by the Ainu on

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Sakhalin from the Gilyak. This is proved by the completely identical shape of their sleds and the same type of dogteams. Also the generally worn winter clothing, a wide fur made from dogskins, has been adapted from the Gilyak costume. But it is also possible that the Ainu advanced into the northern region of their present quarters at a time when their culture had not gone beyond the stone stage and that they did away with their stone tools only after they had become acquainted with iron. This possibility cannot be eliminated. On the other hand, it is very difficult to ascribe all the remains of subterranean huts, all the stone tools and potsherds which are being dug out on Sakhalin in such great numbers to the Ainu. One would first have to know when and for what reason the Ainu failed to engage in the art of pottery. In his excellent book L. Schrenk surmises that the Gilyak, having learned the art of pottery from their more civilized neighbors not very long before, had given it up again under the hostile influence of the Manchurian-Chinese government; but he also affirms that this industry, mentioned also by Mamia Riuso, had nothing in common with the clay fragments around the Tonchi caves on Sakhalin. These fragments, the eminent scholar tells us, originated in such bygone days that they have no more ethnological connection with the present.

It is easily understandable that the Ainu, who had constant feuds with the Tonchi, did not want to learn a craft from them, including pottery.

In a very different manner the relationship between the Ainu on the Kuril Islands and the unknown inhabitants of these islands in the Stone Age could develop, since there the Ainu could learn the manufacture and use of clay vessels from their predecessors. The young Japanese scholar R. Torii mentions this in his book Tsisima Ajnu. But we do not know anything definite about the time of the Ainu migration from Hokkaido to the Kuriles and Sakhalin. We only know that the emigrants parted company and gradually forgot all about their companions from whom they did not hear again. Only much later did they learn from the Japanese and Russians that to the west of the former and to the east of the latter their kinsmen had settled. This situation explains the impossibility of concluding on the basis of the

G 492 484 /487 cont./ Just as the Gilyak on trips tries to lighten the work for his dogs during the traveling, so does he always see to it that they have the necessary relaxation and rest at night. If no village can be reached and the night must be spent in the open, he prepares a resting place for his dogs similar to the one for himself. The guide-line, detached from the sled, is tied to a tree trunk, and for each of the dogs a depression is made in the snow at suitable intervals and lined with fir branches. From these traces one can immediately see how many Gilyak sleds have stopped at a campsite and how many dogs were harnessed to each of them.

G 492 171 174 Undoubtedly the present practice of keeping dogs to harness to the sled, which is so deeply entrenched in the life of the Gilyak, is not a relatively new custom, borrowed from one of the other Amur peoples, but, on the contrary, is a custom originally peculiar to them, in contrast to the latter, reaching back into the most distant past. The situation is similar for the other Paleo-Asiatic peoples in contrast to their respective neighboring tribes: all of them, since ancient times, are or were fishermen who used their only domestic animal, the dog, chiefly for locomotion, with there being no proof of the borrowing of this custom from one of the neighboring peoples nor any reason for assuming it probable.

A 492 493 [648] Among the Ainu on Sakhalin the dog in general plays exactly the same role as among the Gilyak; even the construction of the sled, the harnessing of the dogs, and the manner in which they are treated and driven are said to be the same (1). But the Ainu do not use this method of locomotion nearly as often and as extensively as the Gilyak do, the reason for which, as we shall see in the following, lies not only in the less favorable position of their country for journeys and travels by sled, but particularly in the

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1. N. Busse, Ostr. Sakhalin" i Eksped. 1853 i 1854 gg. /Sakhalin Island and the Expedition of 1853 and 1854/, St. Petersburg, 1872, p. 54. As I learned from Rudanofskij's manuscript diary, the above-described use of the poles /Pfiemerstangen/ on especially difficult routes is also quite common among the Ainu on Sakhalin.

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oppression of Japanese domination weighing down upon them and paralyzing the general life of the people.

It is known from the detailed descriptions by Steller (2) and

2. Beschr. von dem Lande Kamtschatka /Description of the Country of Kamchatka/, pp. 132 ff, 370 ff.

Krascheninnikof that the Italmen on Kamchatka since time immemorial have used dogs for traveling, for which they selected and trained the largest and strongest of them and built sleds of a peculiar form and construction. Like the Gilyak sleds, the Kamchadal sleds, too, were characterized by their extreme lightness, flexibility, and durability; /488/ but whereas the former are shallow and low, the latter had a relatively high-placed and deep sled-basket, on which the dog-driver usually sat side ways and only at times astride. Later the Russians in Kamchatka adopted this type of sled and have them even today (1). Besides them,

1. Several sleds of this type brought from Kamchatka in the previous century have been preserved in the Anthropological-ethnographic Museum of the Academy.

however, they were also, even in Steller's time, and especially for the transportation of heavier loads, using the above-mentioned long and broad-soled dog-sleds or narten (2) such as are also

2. Steller (op. cit., p. 370) calls them "narden."

customary elsewhere in Siberia. They may therefore have already been familiar with them before their arrival in Kamchatka. There is no reason to assume with Matjuschkin (3) that the Russians first

3. Vrangel', Putesh. po siev. ber. Sibiri i po Ledov. moriu, Part II, p. 110, footnote *.